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as follows: 'Men will not go to church to hear views about the damnation of heretics, about the Fall, about the Atonement, about Absolution and the Sacraments which they have ceased to believe.' One is inclined to think that when people have ceased to believe in the Atonement and the Sacraments, it is about time that they ceased going to church." Now it is perfectly clear that, in the quotation from Dr. Rashdall, the word "which" does not refer to "the Atonement" and "Sacraments," but to "views" about the Atonement and Sacraments, which views they have ceased to believe.

It is hoped that these remarks and quotations will sufficiently justify the opening sentence of this review.

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THE LIFE OF ST. SEVERINUS, BY EUGIPPIUS. GEORGE W. ROBINSON.
Translated into English for the first time, with notes. Harvard University Press. 1914.

The Life of St. Severinus of Noricum possesses great importance through the fact that it is one of very few sources dealing with the downfall of Roman government and culture in the Pannonias at the time of the Gothic and Germanic invasions. It gives a vivid picture not only of imperial disintegration, but of the rise of the Church to semi-political authority, and its inner life during days of Arian and barbarian domination. Severinus acquired, as an ascetic of unusual austerity, wide political prestige; kings and queens came penitently to his cell; Odoacer elicited his prophecies of good omen.

It is gratifying that the first appearance of this classic Life in English should be effected so meritoriously. Hitherto we have had to depend on Migne, or Rodenberg in the "*Geschichtschreiber*" series, or Mommsen in the bulky *Scriptores*. A mutilated version of the Life was included by Baring-Gould in his collection of the Saints; but no recommendable English version has hitherto been given us.

Now, however, we have in Mr. Robinson's work an admirable translation, thoroughly annotated. But one detail of translation is open to criticism: we regret to find such a Latinism as "vicinage" (p. 53). The notes, particularly those relating to questions of historical interest, are meticulously full, and the instruction they give us original and trustworthy (for instances: that on the exhortation to Queen Gisa, chapter 40, page 95; on the status of the Rugii, chap-

ter 5, page 40; on the difference between "*ostiarium*" and "*custos*," chapter 10, page 51). Mr. Robinson's strictures upon the airy surmises and baseless additions of former editors are often amusingly adroit; but could not the same joust be made against our editor's flat assertion of "*pleurisy*" as the proper translation of "a pain in his side" (page 90)? All in all, however, the editorial work has been done with the most scholarly exactness and a fertility of inquisitiveness.

For the student of political and cultural history the work is of course particularly valuable. The same cannot fail to be true with regard to the student of church history. But would it have been outside the purpose of Mr. Robinson's work to include notes on the literary relations of Eugippius' production? To be sure, we are given some very illuminating references to parallel miracles in the Lives of St. Martin, Alneus, Antony, and Paphnutius; but these single instances scarcely make up the deficit of a thorough critique of the Life as a specimen of hagiography. This realm Mr. Robinson enters but does not invade. A glance at Pope Gregory's *De Miraculis* or at Günter's *Legenden Studien* convinces us that a rich possibility has been overlooked; a possibility verified by Tamasia's brilliant critique of the Legends of St. Francis, and by Zoepf's on the legends of the saints of the tenth century.

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JOHN CALVIN: HIS LIFE, LETTERS, AND WORK. HUGH Y. REYBURN, B.D., Kirkintilloch. Hodder & Stoughton. 1914. Pp. viii, 371. \$2.50.

In presence of the immense amount of source-material and the flood of books and articles since the quater-centenary of 1909, one wonders on taking up a new life of Calvin whether to admire the courage of the biographer or to view askance his temerity. The reformers were such indefatigable workers and their voluminous writings were so well preserved that many a modern scholar has had to give up the ghost before mastering the works of even one man. The Strassburg editors of Calvin's works—Baum, Cunitz, and Reuss—one by one passed off the stage, leaving the completion of the work to their followers. One of these died before the task was done; while the other—Erichson—pathetically wrote his "*absolvebam*" at the end of the last of the fifty-nine quarto volumes, twenty-seven years after his "*vénérées maîtres*" had begun the publication, and only a few months before his own death. The year of the comple-